2: Lorimer T-3 (1923-4; 1934-5) 1939 AV7 Burusho AV7

233 bonfires recklessly consuming grass-cuttings and leaves that would be worth gold in Nímo's home.

• 511 Burushaski is an amazingly rich language, but it has evolved no word for "litter-lout." Go where you will in lane or courtyard, over field or bare hillside, you will not see an eggshell or a fleck of wool or a nutshell lying about. Hunza must be, bar none, the cleanest and the tidiest spot on earth. If a child is lucky enough to be given a few apricot stones he will crack them on a rock, eat the kernels with gusto, and gather up the shells for mother's fire. Only in a couple of the narrow lanes of the deserted fort did we stumble on a cast-away rag or two. When a homespun cloak has served father for three years' hard work, it will descend to a son, or be handed on to an orphan relation; when it is torn and tattered past repair it is carefully plucked to pieces, washed, beaten, and re-spun to make a girl's cloak, for her work is less strenuous than the boy's, and the re-spun cloak is stout enough for her and quite as warm.

771 Whatever the theoretical tenets of the Maulai (Ismaili) dissenters may be—and of these Professor Ivanow can best speak—the simple Hunzukuts has evolved for himself quite the most practical and admirable modification of Islam that
562 I have ever seen or heard of. He does not veil his womenfolk nor banish them to separate quarters, but treats them as equal partners in field and home. His standard of morals is so high that when a young husband goes abroad, he trusts his young wife to the care of his father and brothers without misgiving.
582 We heard no case of such a trust being abused. He retains his
515 own custom of exogamic marriage between the clans and the normal first-cousin marriage of Islam (though recognized as religiously allowable and occasionally practised by the upper families) savours to the ordinary peasant of incest, and is in fact avoided, though not in principle taboo; he also, as we have noted, preserves his own fastidious and wholesome ideas about sanitation, and keeps his running water scrupulously
793 pure. No archbishops or bishops (whom he would term *pirs*), and no professional priests or *mullas* reside in his territories, for which no doubt he has to thank some tacit concordat between his wise ruler and His Highness the Agha Khan, the spiritual head of the Ismailis.

loan of it. In Kanizah's house (No. 3), though they are very, very poor, they are lucky enough to possess a woman's cloak of feather-wool. It looks extremely cosy and furry—though very old and greasy—with feathers sticking out all over it. When you can get enough down you spin the feathers in with the wool before you weave it. You can only use the breast feathers of the wild duck for the purpose, and it must take a lot of wild duck, which are seasonal and rare, to yield enough for seven yards of feather cloth. This cloak of No. 3 is the only one we have seen. So we watch "the cloak" go out for walks—now on Zenába, the cheery old mother, who is one of the few really ugly women here but who always wears a happy grin that would redeem any face, now on Apicho, the eldest unmarried daughter who seems to be always on the point of getting wed but always just failing for some reason to pull it off.

We eventually discovered the reason for No. 3's extreme and obvious poverty. Poor Zenába had produced five girls, including a pair of twins, and only one boy, the second youngest child. Yaman (in full Ali Aman Shah) was one of our best boy friends, a bright, intelligent boy full of life and fun and knowledge, and good at all boys' games, but he was only ten or thereabouts, and not yet able to help his father in the heavier work of irrigating, wall building, ploughing, etc., and poor Ali Akbar looked worn and frail with six to provide for single-handed—not to mention the rare extravagance of the cat. Yaman manfully did all he could, and in addition when he could be spared from home trudged four mountain miles to Báltit to attend the school there with the Mir's grandsons and a few other ambitious boys. A great little fellow, with (as far as we could see) a hard enough life before him.

Yet No. 3 was one of the most cheerful and most hospitable houses round.

We supposed that Apicho's prospective bridegroom was as poor as she, and when the two families came to tot up the necessary wedding feasts they just couldn't face it. Certainly it had missed fire twice after we had heard that the date was fixed (you can in certain circumstances get from the Mir a special

BARLEY SOWING AND "STARVATION SPRINGTIME"

licence to marry at irregular dates). Meantime no one seemed unduly cast down, and Apicho continued to grow her hair so as to be ready. Sometimes it stuck out all round her head in about a hundred tiny plaits, on other days she had a wonderful, if somewhat shaggy, mane of frizzy hair about 5 inches long. She was a dear.

The small boys and girls have the centre of their heads close shaven (a cleanly and sensible arrangement) with just a neat fringe left all round to show below their caps; married women wear, hanging down beside their faces, two plaits which are knotted up into two balls to be well out of the way. It is a most becoming style of hair-dressing. The plaits softly frame the face and the two balls dance merrily about. When a girl reaches thirteen or fourteen and marriage beings to loom ahead, she starts growing her hair in some variety of bob as a practical preparation for the state of matrimony.

We went off to one of the deep open reservoirs hoping in the good light to get a photograph of the cattle being watered at the usual time. But, alas! the nice bright day must have modified their time-table, for not the ghost of a beast turned up. On the way we saw a pretty young woman whom we knew, doing some washing. She was squatting in the sun on a stone sofa beside a pool which was still covered with thick ice and dipping the clothes in through a hole she had broken for the purpose. She then laid the wet garment on the stone and whacked it with a thick wooden beater. Further on, Najat of No. 1 was washing some tattered pieces of felt, probably to pluck down for shoddy. She had flung them into shallow water and was vigorously trampling them while chunks of ice clattered round her ankles. A hardy folk the Hunzukuts.

As we came back we found a large group of women and children on the main road, and one of the wee girls had a "doll." This consisted simply of one piece of stick with some rags hung round it and two cross sticks for arms which were jointed on and neatly attached to a piece of string so that they waved about when you pulled. They made it "dance" for us with much amusement and laughter, but we could not detach the doll and its owner from the crowd to get a decent photograph.

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

DIGRESSION TO YASIN

zhingát breeds caution, not contempt. As we rode in we saw 487
Ali Ausat at the nicely carved door of his house, rather grubby
but pleased to see us, passed the miserable apology for a [743]
hospital which contrasts ill with the well-built one at Aliábád,
though the two Mirs got the same grant from Government
for the purpose of building them, and on past a fine, large,
shallow pond. On our right was a steep green slope with jolly
poplars and a lot of grass, and then we reached the polo-
ground. Here the Mir came himself to meet us from the
shelter of a roofed summer-house where he had been waiting.
Another mile of almost perpendicular zigzag, which the ponies
could only just manage, brought us to the familiar old polo-
ground (now disused for play), with its lovely double line of
poplars. This peculiarly steep and horrible approach is new,
and the Mir is very proud of it. From the top there is a mag- 644
nificent view with the pond below looking like a lake and the 643
Mir's palace picturesquely perched on a steep hill-face with
fine windows looking out not at any view but straight into
the terraced hillside opposite. Mir Sikandar Khan looked
shrunken and frail compared with ten years ago, but very brisk,
and was apparently able to ride up his new road without a
qualm.

He himself received us most hospitably and kindly, but his [511]
people serve him ill. Immediately on our arrival a shindy broke
out with talk of grass- and fodder-shortage, though grass and
fodder are plentiful in Nagir, and we found the rest-house
dirty and unswept, bathroom and utensils uncared for, and a
general atmosphere of grudging incompetence pervading it.

We dined with the Mir that evening and duly entertained 643
him in return, while I paid a visit to the ladies and met the
numerous little princes and princesses. The Queen of Nagir,
a fine, handsome woman, not a day older than when I had last
seen her eleven years ago, is a sister of Khan Sahib Mir Baz
Khan of Yasin, and I was able to bring her first-hand news of
her brother and his family, in which it is fair to say she did not
seem over-interested. But she is a gracious motherly woman,
and very intelligent—she even followed my Burushaski (Hunza
variety) with ease. The brightest moments of my call were

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

105 where. They use water to turn the mill that grinds
[376] their bread and that is primitive. But many thousands of people throughout the world would say that it is the right way. The adroitness and the ability of the Hunzan men would match that of any people in the Western world.

I cannot say that I found anything about them that was primitive. Further, they can choose the modern way of life if they so desire it. But the only people who seek it are those who are forced to leave Hunza because of the shortage of actual living room.

• 511 *Poverty stricken*—One writer referred to them as being poverty stricken. If the beast of the fields and forests and the birds of the air are poverty stricken, then I guess we would have to admit that the people of Hunza are poverty stricken as well. If you want to feel sorry for birds, because they have to seek shelter in their unheated nests high up in the trees, where the winds blow around them, and because they do not have oil heating for their nests or motors for their wings as a sign of poverty, then I will be forced to agree with you.

As long as the people of Hunza are free, have a bit of land to till and a house of their own that is not mortgaged or tax-ridden and are in good health and attain long life, I definitely cannot accede that they are poverty stricken.

142 *Fair complexioned*—Now and then some author refers to them as being fair complexioned. I did not see one fair complexioned person in all of Hunza. Perhaps
[144] the writers meant to say that they were Caucasians, which is true, as compared to Orientals or Negroes. They are not a fair people any more than the Spaniards, Italians or Greeks are fair complexioned peoples.

805 *Precise, exacting*—An occasional writer sought to

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burush. AV7

795 nearly as lax in their Mahomedanism as the people of Hunza. There is considerably more cultivation
241 than in Hunza, the land is better watered, and the main slopes of the mountains enclosing the country face north, and are consequently covered with forest. The land has the full benefit of the summer sun, and
[135] the crops are splendid. The untold profusion of the apricots, and the quantity of gold which can be washed out of every stream, has gained the country amongst the Nagaris themselves the name of
144 "the land of gold and apricots." The people, though
721 of identically the same stock as those of Hunza, show
● 511 marked differences. They are less warlike than their
567 neighbours; they were never implicated in the raiding of caravans, owing principally perhaps to there being no outlet to the north or east leading to caravan tracks; they are, on the whole, better off, owing to the better agricultural conditions, and the possession of splendid grazing grounds; and last, but not least, slavery is unknown amongst them — that is, they would not brook their king selling them or their children, and the exile of the present ruler's eldest son is said to have been caused by his attempt to
181 introduce the custom from Hunza. The men are not
829 so bright and cheery as their Hunza cousins; they strike one as more sedate and morose, and their reputation for dash and gallantry is far lower. The reason they themselves assign for the difference, and the one generally accepted, is that in the winter, when the sun is in the south, the great mountains backing their valley shut out all the light and warmth, of which Hunza facing south enjoys the full benefit, and that the depressing effect of passing day after day in the cold and dark-